Walker, Henry

CORDA ANGLIÆ:

OR,

THE GENERALL EXPRESSIONS OF THE LAND:

Moving XXV. Particulars to the Honourable Assembly in the High Court of Parliament.

THAT THE CHVRCH of England may become a glorious Church of GOD.

Printed in the yeare 1641.

UMI

To the High and Honourable Assembly in the upper and lower House of Parliament.

Most noble Senatours:

WHereas many petitions are daily presented before your Honours, some in the behalf of their friends, others also for themselves, and all for succour and releese; their causes are heard in your honourable Assembly, treated on, and according to the truth of the cause so is it relieved. Amongst the rest, may it please your high and honourable Court to deeme a favourable eye on my petition also, put up, not in the behalfe of my owne particular, nor of one or two friends alone, but

in the behalfe of the whole Church: and whatsoever in it your honourable Assembly conceiues not fit to grant, let it be abortive. Vouchsafe it, most noble Senators, but an eye in her behalfe, and as your Honours finde that she hath beene abused, so relieve her. But because from the highest Cedars to the lowest Lilie in the Church of Christ, all are confident in your proceedings, rejoycing in your high and honourable Assembly, before whom I tender my cause, and with the whole Church depend on God and you for a tryall: still when, we pray for heavenly wisedome to direct you; and now, and then, and ever, the grace, peace, love, and comfort of the Trinitie to abide with you.

Your poore petitioner in the behalfe of a distressed Church,

Hen: Walker.

Corda Angliæ:

OR,

The generall expreſsions of the Land, moving 25. particulars to the Honourable Aſſembly in the High Court of Parliament, &c.

IT hath the glory of the LORD may ſhine forth, and be expreſſed in that fulneſſe which he is pleaſed to diſcover among us, that the talent of the Lord in our Churches may everywhere be expreſſed according to that meaſure of abi-

Saint *Auſtin* againſt *Permenias*. li. 2. c. 8. *Cyrill* of right faith. S. *Auſtin* of free will. lib. 3. S. *Ambroſe* on Rom. 1. *Eraſmus*. Preacher. Ier. 4. 2. Mica 2. 9. Luke 1. 78. Rom. 3. 7. 2 Cor. 1. 20. Eph. 1. 6. Iam. 4. 1.

lity which the Lord vouchſafeth us.

II.

That the Kings Majeſty may have a cleare, quiet, peaceable, and happy government, over a glorious Church, and a flouriſhing Kingdome. And that ſuch good order be taken herein, that all conſpirators and treacherous perſons whatſoever, whether open or ſecret, forraigne or domeſticke, againſt his Royall Majeſty, or againſt our noble Queene, Prince, ſeuny the Progeny of that Royall ſtemme, or againſt the Church, or State, &c. that ſuch evill perſons ſo affected, be in no wiſe ſuffered and paſſed by, but be vtterly rooted out and expelled. And that his Majeſty may have all the ho-

Saint *Ambroſe* of con. of *Aquilies*. *Tertullian* to *Scab*. S. *Auſtins* Epiſtle to *Donatus*, 116. ep. Counc. of Trent, pag. 394. *S. Auſtin de Civ. Dei, lib.* 5. *cap.* 24. 2 Sam. 16. 16. 1 King. 1. 2 King. 12. 1 Chro. 26. 30. Ezra 10. Pſal. 2. 6 & 149. 2. Matth. 5. 35 1 Pet. 2. 13. Rev. 6. 2 Tim. 2. 2.

thus as it is. *Sozom. lib.* 2. *c.* 2. as *Salomon* and as *Conſtantine* were ſettled in peace and glory, in Church and State, ſo did they enjoy happy governments in both.

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nour, and humble obedience from his Subjects, as is meet to so excellent and worthy a King.

III.

That the government of the Church be no more wholly left to Bishops impious government, to bring such scandall as it hath done to Religion; but that there may be lay Elders, according to the Primitive Churches, or some other government under the Kings Majesty (as the Honourable Assembly shall thinke meet) to assist the Clergy in Ecclesiasticall matters, that so the Clergy bee not taken off from their Pulpits, as they have been, to the great misery of many Congregations under them. And that all Pastors may therefore hereafter perform their office of preaching, as they ought to doe, to the peoples edification, and comfort, feeding the flock of Christ.

Cyril to *Theodosius Epist.* 17. *Tom.* 5. *Socrates lib.* 1. *cap.* 9. of *Constantine* B. *Iewels* Epistle on the Councel of Trent. *Polide.* on *Richard* 2. Councell of London under *Hen.* 1. Exod. 24. 1. Matt. 21. 23 Acts 4. 5. 1 Tim. 5. 17 1 Pet. 5. 1. 1 Tim. 6. 1. 1 Tim. 4. 14. John 3. verse last.

That

IV.

Authen titul. 133. Counc. of Trent. *lib.* 2. *pag.* 249. *Hil.* on Mat. 25. Canon. *Gregory lib.* 4 *Epist.* 38. *Eusebius* of preparation *lib.* 7. *Corn. Bittonto* in the chap. of Trident. Councell of Trent. *lib.* 8. *pag.* 735. 2 Pet. 3. 6. Matth. 10. 24. Matth. 17. 18. 1 Pet. 5. 3. Matth. 11. 1. Marke 3. 8. & 14. Acts 10. 41. Rom. 15. 20. Gal. 1. 16.

That the Bishops bee henceforth preaching Ministers, and not any more lifted up to such lordly hierarchy as they have beene heretofore: that they may bee wholly taken off from temporall matters, and reduced onely to the ministery of the Word, the Sacraments, and Prayer, and such like offices of the ministeriall function, as are warrantable, and according to the word of God.

V.

Can. Apost. ch. 5. *Sim.* on the Church *pag.* 264. Hist. Magd. cent. 3. ch. 10. *Comen. Func. in*

That every Congregation in the kingdome of England may be furnished with an Orthodox preaching Minister, that may preach constantly and truly, the Doctrine of the Lord Iesus Christ: and that more-

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over no Miniſter have the charge of more then one Pariſh under him; and that no Congregation may bee compelled to entertaine an unable or ungodly Miniſter againſt their wills; and that no Paſtor being ſet over any Congregation, bee ſuffered to live idlely, but may be compelled to expreſſe his paines in the miniſtery conſtantly, as a faithfull Paſtor of Ieſus Chriſt.

Chron. lib. 6. Ierom catal ſcrip. eccl. Theod. lib. 4. ca. 22. Councell Trent. pag. 250. Pſal. 5. 16. Pro. 27. 1. Pro. 24. 18. Iſay 42. 10 Ezekiel 13. 18.

Hoſea 4. 6. Mal. 2. 7. Mach. 5. 15. Luke 10. 2. Acts 20. 28. 1 Pet. 5. 2. S. *Hierom* ſaith in his 84. Epiſtle to *Euſtochium*, that there are ſome proud Prieſts, who are made Deacons and Miniſters for no other end, but that they may have liberty to ſhew themſelves pleaſant before women: and ſuch mens care is all upon their apparell, that it may be trim, and ſweet, that their ſhooes ſit ſpruce to their feet, that the haires of their head be finely wrinckled, and curled, and that their fingers may gliſter with gold rings. Such men (ſaith the Father) when you ſee them, you may rather judge them bridegroomes, or wooers, then Prieſts, or men of the Clergy.

VI.

That no Miniſter whatſoever, may bee ſuffered to teach or preach any doctrine grounded onely upon the bare opinions of men, except he can alſo prove it ſo to be apparently evident by the word of God. And that neither the Miniſter nor people may be op-

Socrat. eccl. hiſt. lib. 2. cap. 38. Ioſeph. ant. lib. 20. cap. 2. Euſeb. lib. 5 cap. 11. Platin. in vita Lucii. Eu-

Seb. lib. 2. cap. 11. Irenæus contra Val. lib. 5. oppreſſed with the obſervance of ſuch traditions of men, which are repugnant to the word of God.

Deut. 5. 32. 1 Sam. 15. 22. Levit. 10. 1. Ier. 5. 31. Hoſea 9. 15. Matth. 15. 3. Marke 7. 8. Col. 13. 8. 1 Pet. 4. 11. 2 Iohn 16.

VII.

That there be no ſuch diſorderly and interrupted kinde of praying, as is uſed in the Church Liturgy, but that the Paſtor or Miniſter only pray aloud in a decent and orderly manner to the peoples capacity, as the mouth of the Congregation, not being interrupted, the people ſilently joyning with him, that ſo they may pray in ſpirit and in truth together, and that thereby their affections may be the more elevated, aſſenting thereto with the word *Amen*, or the like expreſſion, without diſturbance, as the cuſtome is, when the Miniſter prayes one thing, the people they interrupt him, and pray for ſomething elſe, who ſhould rather give their aſſent to that which the Paſtor or Miniſter prayeth for, with *Amen*, or the like expreſſion?

Councell of Towers, canon 37. and 38. *Baſil* on 38. Pſalm, *Cyprian* on the Lords Prayer. Councell of Arles. Coũcel of Trent pag. 574. *Ambroſe* on 1 Cor. 1. 14. *Aug.* in Chriſtian doctrine, lib. 4. ca. 10. 1 King. 13. 6. 2 Chron. 11. 26. 1 Cor. 14. 16 Acts 14. 21

Neh. 1. 6. Rom. 14. 13. Num. 11. 2. 2 King. 6. 17. Ezr. 10. 1. Act. 20. 36. and 21. 5. Iam. 5. 18. 1 Chron. 16. 36. Neh. 5. 13. Neh. 8. 6. Pſal. 41. 13.

That

VIII.

That the Miniſters of Chriſt may not be compelled to ſuperſtitious bowings, or to wearing of the Surpleſſe, Tippet, &c. or to obſerve any other ſuperſtitious ceremony, which Ieſus Chriſt never impoſed upon them. And that there be no Courts allowed to have power to binde mens conſciences to the obſervance of ſuch things as are not onely not manifeſt in Gods word, but contrary to the ſame, which hath beene a great burden to the Church of God.

Councell of Trent. *Origen* 3. Hom. on *Jeremia*: *Ioſeph. antiq lib.* 8. *cap.* 11 *Ruff. lib.* 2. *ca.* 9. *Theod. lib.* 5. *cap.* 8. *Origen* on Matth. 25. Hom. *Cypr.* treatiſe of the ſimplicity of Prelates. *Ambr.* on 1 Cor. 7.

Hoſea 9. 15. Pſal. 31. 6. Matth. 23. 4. Acts 15. 10. Col. 12. 8. Tit. 1. 13. 1 Pet. 4. 11. Mach. 25. The Prelates which are ſo in love with Ceremonies, may thinke upon that ſtory of the Devill, in *Ioſephus*, who came amongſt the Biſhops with his fine ſleeves, rochet, and every thing as compleat as any amongſt them, to the wonder and aſtoniſhment of the beholders.

IX.

That the faithfull and painfull Miniſters of the word of God may bee reverently reſpected, and that the people doe diligently heare and attend them, and bee not ſuffered in any wiſe to ſcandalize them, nor have power to depoſe them, or put them out, whom before

Councell of Trent, pag. 265. Councel of Arles. *Ignatius* in his Epiſtle to *Ierome*. *Calvin* on

Rom. 12. *Beza* on Rom. 12. Eph. 4. 11. 1 Tim. 5. 17 1 Pet. 5. 1. Acts 46. 47. Mal. 3. 16. Heb. 13. 4: Acts 4. Ephes. 4. Galat. 3. 5.

before they made choice of by a free consent, except upon just cause, and such proofe as shall apparently manifest that they are such as ought to bee deprived by the word of God, but otherwise to respect them as such who have the charge, and are the overseers of their soules.

X.

Councell of Calon, can. 13. *Speed* Chron. pag: 88. *Euseb. cap. 6. lib. 9. Theod. lib. 1. cap. 29. Socrates lib. 1. cap. 24. Sim.* on the Church, pa. 282. his Magd. cent. 4. chap. 10. *Ambrose hom. de Basilic. tradent Simson* on the Church,

That the oath *ex officio* be so overthrown that it may never rise againe to exact, as it hath done, in the Prelates Courts, extorting upon mens concealed thoughts, molesting innocent causes, by secret suggestions: and that all Courts shall henceforth proceed against onely such crimes as are evident to be sins by the word of God, and made manifest either by the confession of the party himselfe without an oath, or the witnesse of honest and sufficient testimony by an oath: And that every person accused, shall bee heard without partiality, or injustice, to speake freely what hee can for himselfe, in

in any matter or cauſe, whatſoever ſhall bee objected againſt him. pag.564. Councell of Arles, 26.

Article. 2 Cor.12.21. Pſal.89.32. Mat.5.45. 1 Cor.15.33. Iohn 6.16. 2 Cor.10 8. Gal.6.1. Titus 3.10. Matth.13.29. Iohn 12.6. 1 Cor.15. 33. Iſay 59.2. Rom.8.35. Matth.16.18. Iohn 9.22. 2 Cor.2.8. How neceſſary this reformation is, let all men judge, who know the proceedings and cenſures of Maſter *Burton*, Maſter *Prinne*, and Doctor *Baſtwicke*, &c.

XI.

That no Eccleſiaſticall officer may proceed to penance, or excommunicate any offender for his crime, after he ſhall freely acknowledge the ſame, by profeſſing hearty repentance if the crime be private, or a publike acknowledgement and confeſſion, with proteſtation of penitency, if the offence bee notorious, it being the office of the civill Magiſtrate to doe the reſt. Yet if ſuch offenders be obſtinate, and will not be perſwaded to penitency, he who ſhall ſo continue an heretick, may be excommunicated, yet not without the conſent of the whole Congregation, in the publike aſſembly, and then to leave them to God, and the further puniſhment of the civill Magiſtrate: yet to Imp. hiſt. 99. *Iuſtin. Apol. 2. Theodoret. lib.2. cap.4. Bernard. de conſ. lib. 25. Cyprian. Epiſt 4. & 9. lib.2. Peter Martyr com. places, part.4. cap. 5.* Counſell of Trent, pag.813. *Peter Mar. com. plac. p.* 57. Deut. 13.5. Gen. 3.23. Eph. 5.11. 2 Ioh. verſe 10.

Rom. 9.3. Matth. 18. 17. Ier. 51. 16. Eph. 5. 11. Rom. 16. 17. Gal. 1. 8. Acts 20 28. Acts 1. 15. Gal. 6. 1. Titus 3. 10. Rom. 16, 17. Acts 20. 28. Iohn 12. 6.

labour in the tender bowels of mercy, to bring them into the Church againe by repentance, and not to suffer (if it be possible) the weake brethren to perish.

XII.

Socrates lib. 2. cap. 7. Sozom. lib. 3. cap. 7. Ambros. hom. de Basilic. traden. Councell of Trent, lib. 2. pag. 161. & 167. Councell of Arles Artic. 22.

That all Ecclesiasticall officers, of what order or degree soever they be in the Church, may be liable to the punishment of temporall Magistrates, as well as the lay people, and that not only for whoredome, drunkennesse, swearing, and the like crimes, but that it may be lawfull also for the temporall Magistrate to punish them for abuses in their Ecclesiasticall offices.

Rom. 13. 1. & 3. 1 Pet. 2. 14. Gen. 9. 16. Iohn 19. 10, 11. The 39. Canon of the Councell of Towers, doth exhibit all Consistories and Iudgement seats, and secular matters, not onely out of the Church, but so far commits them to the civill Magistrate, that they suffered them not in the very porch of the Church.

XIII.

In the third Councell of Carthag. canon. 47.

That no part of the Apócrypha bee appointed to be read in the Church Liturgy, as it useth to be, notwithstanding many chapters

ters in the canonicall Scriptures which are never read: that therefore onely the Canonicall Scriptures may be reade in Churches. And moreover that it be so ordered, that the whole Canonical Scriptures may be appointed to bee read through once every yeare, if not expounded also.

In the counsell of Chalons, canon 47. Saint *Chrysostome* on 2 Cor. hom. 3. S. *Austin* of the Trinity *lib.* 3. *cap.* 11. *Ambrose* on the Incarnation of our Lord, chap. 3. Psal. 119. 105. Hosea 6. 7. Luke 16. 29. Marke 10 Acts 10. 4. Rom. 9. 12.

XIV.

That the people may not bee constrained in the Sacrament to any particular gesture, or outward Ceremony, nor meet with such disturbance as some have done at that very time, about outward superstition, and vaine trifles. That all such who being in the Church, come to the Sacrament prepared, may be admitted without disturbance. And that the Ministers may bee restrained from that vaine adoration of the Sacrament, by bowing, which many use, to the great dishonour of Almighty God, making an idoll of the bread and wine, given to us for a sacrament ordained by Christ, not to be adored

Councell of Trent lib. 7 pag. 669. *Tertull.* against *Marcion lib.* 4. *Basil* of the holy Ghost. Saint *Cyprian* of Christs baptisme. *Ruffin lib.* 1. *ca.* 14. *Ambrose* of sacram. lib. 1. *Austin* on *Iohn*, treatise 80. Hag. 2. 12.

Matth.3.11 red as a God, or idoll, but used as a sacra-
Iohn 3.5. ment. And that the Communion Table
Rom.4.9. may never any more be altered, or called an
1 Cor.10.1 altar, or set up otherwise, but stand as a
Eph.5.25. Table in the Church, according to Christs
2 Pet.3.21. institution. And that the Crosse in Baptisme
Rom.4.11 be no more tyed to the Church, nor any such
1 Cor.10. like Popish Ceremonies or circumstances,
16.Tit.3.5. as the childe promising and answering in
Saint *Austin* in his epistle to *Bonifacius*, 23. *Ep.* We say, saith he, on Easter day, this day Christ rose from death, the godfathers and godmothers, in it selfe as it were, as if the Ghost of the childe had at that time being in them. That all such popish rites and superstitions may be reformed;

death, whereas we know that it was many hundred yeares since that he arose from death, yet wee doe not herein speake lyes when wee so speake, because every one knowes that we call the day so, by a similitude to the day wherein the thing was done, which by the course of the yeare is a like day: so wee say such things were done this day, or that day, for the celebration of the Sacraments, when as we know both the day and the thing it selfe was long since. Was Christ offered any more but once, and he offered himselfe, so that the outward things in the Sacrament are not very Christ, but the sacrament or similitude of his death, &c.

XV.

Sozom.lib.7 cap.23. Ruffin.lib.1.ca. 8. Socrates That all Crucifixes, Candles, Tapers, and Images bee removed out of our Churches, and all Idolatry, and such like vaine worship, that

that ſo the Church of England may become ſo glorious a Church, when ſhe ſhall be void of all Popiſh ſhadowes and ceremonies, uſing no other expreſſions or jeſtures of the body, ſave onely ſuch whereby the body expreſſeth that which is in the minde.

lib.1.cap.17.Theod. lib.1.cap.18 Ambr. de obit:Theodor.Magd. hiſt.cent.8. cap.9.Exo.20.4.Pſal.115.4. Iſay 42.8. 1 Cor.5.11. 2 Cor.6.6. It is lamentable to conſider the lying fables and tales which the Ieſuites make the ſimple people beleeve of Crucifixes, and Candles, &c. amongſt the reſt, how abominable is that fable which they declare and tell the people, of a wicked fellow who never did any good deeed in all his life, ſave onely once he offered a Candle to the Virgin *Mary*, for which, as their lying fable ſaith, when he was in hell afterwards, hee cryed to the Virgin *Mary* to helpe him, and ſhe hearing of him, returned him his Candle againe, with the which he fought with the Devils, and drove them all away, and rid himſelfe of them, &c.

XVI.

That ſuch who are ſtudious in Divinity, and have not received (as yet) the orders of the Miniſtery, (holding no hereſie, nor ſchiſmaticall doctrine, but ſuch as is ſound and orthodox, and have a good report) may be ſuffered to preach before a Congregation, for the tryall and exerciſe of their abilities, to the great ſatisfaction and proofe on either part: albeit they exerciſe or meddle not with

Councell of Toledo, canon 52. *Iren.* Saint *Auguſtine* on the Prophet *Hagg.* Luke 10.2. Matth. 25. 1 Tim.3. 1. Iſay 58.4. Iſay 56. 10. Hoſea 4.6.

Rom. 10. 15. This would be a meanes to keepe many unable Schollers (who are very unfit for the Miniſtery) out, that ſuch as bee received into orders, may be knowne to bee able to divide the Word aright.

any other part of action of the miniſteriall function, ſave onely praying and preaching, untill ſuch time they ſhall bee received into orders.

XVII.

Councell of Arles 4. Councell of Toledo 37. canon. *Auſtin* 42. ſermons to the brethren in the wilderneſſe *Hierom* on Levit. diſtinct. 36. 1 Cor. 9. 14 Luke 10. 7. 1 Tim. 5. 18 Iames 5. 4. Pro. 16. 26. Col. 4. 12. Amos 8. 13.

That every allowed Paſtor and Miniſter of Gods word may have ſufficient maintenance ſetled upon them, in ſuch a forme as none can deprive them of it, neither in part, nor in whole, or at any time force them to ſue for it, and ſo bee interrupted from their ſtudies and Pulpits to follow the Law, but that they may have it ſo ſetled upon them, that they may receive it without trouble; and that all ſuch of them who dying ſhall leave behinde them wife or children of honeſt and good report, may (in caſe they ſhould want) be provided for.

In the Councell of Rheme the Miniſters quiet pay was ordered to be preciſely done, can. 38.

XVIII.

Councell of Arles 10.

That none be admitted into the order of the

the Miniſtery, but onely ſuch who are able to preach & expound the Scriptures, whereby they may diſcharge the office of a Miniſter, to the carefull overſeeing and feeding of the flocke.

Article. *Evag. lib. 3. cap. 9. Ruff. lib. 2. cap. 21 Chryſ. hom.* on Matth. Hoſea 4. 6. Ezek. 34. 2.

Luke 12. 42. One obſerves well: he that will be a Miniſter (ſaith *Haymo* on Timoth. 5. chapter) muſt have three things in him: Firſt, that he be of a good Religion; Secondly, that he be of a good life and converſation: Thirdly, that he be able to exhort with wholeſome doctrine, and to reprove the gainſayers thereof.

XIX.

That ſome courſe be taken for the poore, other then that hath been, whereby in many places and pariſhes the Churchwardens have by ſacriledge ſpent that upon themſelves, which did belong to the poore of the Church, and converted it to great benefit for themſelves, whileſt the poore have had very little of it, or benefit by it; they have made themſelves richer, by making the Churchtreaſury poorer. That therefore order may be taken, that they may often render an account what they have received, and how

Councell of Toledo the. 6. and 51 canon. Councell of Arles, 14. Article. Councell of Toledo 9. and can. 1: Rom. 2. 22. Acts 2. 4. 2 Cor. 8. 3. The 37. canon of the Councell of Rhemes is

utterly againſt thoſe deceitfull withdrawing and converting of the Church treaſury to their owne benefit.

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such treasure is dispoled on in every particular.

XX.

That no water-man may row on the Sabbath day, as many doe make a practice of it, no Carrier travell on that day, no Taverne or Alehouse may entertaine any company on that day, to drinke or revell, but onely such strangers and travellers as they have entertained, and to them onely as diet and lodging, not to drinke and carouse, nor receive any company who come of purpose for jollity, drinking-matches, merriment, and the like, whereby the holy Sabbath hath beene much polluted: That no Applemonger, Chandler, Barber, Semster, Shoomaker, Tailor, or any other trade or occupation whatsoever, may be admitted to trade, or to have any imployment in or about their vocation on the Sabbath day, save onely such offices who belong to the Church, to the poore, to the sicke, or the like, which for piety ought not, or for charity could not bee done before, or after the Sabbath, to prevent the

Councell of Chalons 50 cenon. *Austin epist.* 162. & 166 Councell of Arles 16. article. *Austin Concil. epist.* 86. Councell of Ments canon 37. 2 Chro. 2. 4. Lam. 1. 7. Ezekiel 20. Isa 56. 4. Ezek. 22 8. Hosea 2. 11. The Councell of Arles permits neither markets, justice Courts, nor trading, nor labouring on the Sabbath day, as it is in the

the doing of it then: but that no sports or pastimes, no common trading for unconstrained uses, nor Courts of judicature, nor any unnecessitated temporall employments and practices, be permitted, or suffered on that day to be done, nor in any part or houre thereof, neither before, in, or after the time of the generall duties in the assembly of the Church.

16. article of the said Councell. Infinite are those examples which might bee alledged of Gods judgments which have fallen upon families, Townes, Cities, and whole Kingdomes, for neglect herein, as is manifest in the Theatre of Gods judgements, the Practice of Piety, *Eusebius*, with divers Chronicles, and Bookes besides.

XXI.

That what company or assembly soever are tolerated in the Kingdome, yet that all his Majesties subjects in the Kingdome, who are able, and may, doe come to the assembly and congregation in the Church on the Sabbath day, both morning and evening, and there joyne with the assembly during all the time of the exercises of the Church, that so the whole congregation may all partake of those glorious ordinances which shall bee

Sozom. lib. 2. cap. 2. Socrat. lib. 1. cap. 18. Euseb. de vita Constantin. lib. 4. Levit. 4 25. Num. 14. 1. 1 Kin. 8. 14. Ezra 2. 14. Neh. 7. 66. Iob 30. 28. Neh. 5. 13. Psal. 82. 1. Acts 13. 43. Mach. 2. 5. Levit. 5. 10. 1 Cor. 1. 2. Revel. 2. 3. Revel. 12. 1. Phil. 2. Matth. 18. 17. 1 Cor. 14. 34.

tled in the Church, to the glory of God, and the comfort of their owne soules.

XXII.

That Popery, and all the reliques thereof may bee utterly rooted out of our Churches, and pure Religion setled & established.

Saint *Ambrose* of virgins, lib. 4. *Austin* of Relig. tom. 1. chap. last. Deut. 5. 9. 2 Cor. 10. 5. Gal. 5. 20. 1 Iohn 5. 21. Deut. 4. 15 Exod. 32. 8. Father *Latimer* saith in his second Sermon before King *Edward*, (speaking how the Romish Bishop stood out so stiffely to bring in Popery, and settle it in the Church of England) the Bishop of Rome (saith he) sent him a Cardinalls hat for his labour, but (saith hee) he should have had a Tiburne tippet, a halfepeny halter, and all such proud Prelates. These Romish trumpery (saith he) never brought good into England.

XXIII.

That all Popish bookes, hereticall, and schismaticall bookes, all unjust and scandalous pamphlets, which by due examination are found so to be; all vaine and ungodly bookes, ballads, love-songs, and lascivious bookes, and vaine pamphlets, may be called in, and no more such may be ever tolerated hereafter, or dispersed either in print, or in manuscript; which vaine bookes, ballads, and pamphlets, have taken deeper impression upon the hearts of many thousands,

Councell of Towers 11. canon. and 16. canon. 1 Tim. 5. 5. 3 Iohn 6. Acts 19. 37 2 Cor. 11. 28. *Menander* was a man so delighted with wanton bookes, that he writ himselfe 80.

to

to draw them to love and delight in those actions of sin, into which they have beene seduced by reading of them.

bookes of love, and in the end grew outragious in the love of women.

XXIV.

That the revenues of Cathedralls be employed to better purposes, and not wasted upon pipers, dancing-masters, drunken and deboist fellowes, and such as are no way beneficiall or advantagious to the Church of Christ, to the State, nor to the bodies or souls of any members of the Church or State; but that it may bee employed on such, and in such a manner, whereby the Church of God may be bettered thereby.

Councell of Towers the 11. canon, and 16. canon. Councel of Trent pag 574. 1 Tim. 3. 5. 3 Iohn 6. Act. 14. 37. 2 Cor. 11. 28. Is it not a miserable thing that such men who are very ignorant in the Scriptures, and in the worship of God, whose whole life is spent in idle songs, in tavernes, and wanton company, who understand very little or no divinity at all, who are neither able to preach nor to expound the Scriptures, shall be entertained into the Church, whilst honest and sound Ministers are in want.

XXV.

That in all things all care possible may be taken, that the Church of England may become a glorious Church.

Theodoretus lib. 5. ca. 20. Socrates lib. 1. cap. 1. & lib. 3 cap. 18. *Heliopolus Iudea. Ruff lib. 2 cap* 30. *Sozom. lib. 2. cap. 2.* Ier. 9. 24. 1 Cor. 1. 31. 2 Cor. 10. 17. Exod. 33. 18. Ioh. 1. 14. & 2. 11. 2 Kin. 8. 11.

FINIS.